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Gujjars

The Gujjar or Gurjar are an ethnic group in India and Pakistan. Alternative spellings include Gurjara, Gujjar and Goojar. The Gujjars follow Hinduism, Sikhism and Islam. The Hindu Gujjars belong to the traditional Kshatriya Varna in Hinduism, while the Muslim Gujjars are considered to be a Potwari race in India and Pakistan.

Origin & History

The ancestry of the Gujjars are uncertain. The Gujjar clan appeared in northern India about the time of the Huna invasions of northern India. Some scholars believed that the Gujjars were foreign immigrants, possibly a branch of Hephthalites. D. B. Bhandarkar believed that Gujjars came into India with the Hunas, and the name of the race was sanskritized to Gujjar. He also believed that several places in Central Asia, such as "Gurjistan", are named after the Gujjars and that the reminiscences of Gujjar migration are preserved in these names. General Cunningham identified the Gujjars with Yuezhi or Tocharians.

In the past, Gujjars have also been hypothesized to be descended from the nomadic Khazar clans, although the history of Khazars shows an entirely different politico-cultural ethos In Gazetteer of Bombay Presidency, the British civil servant James M. Campbell identified Gujjars with Khazars.

Some Gujjars also claim that the Gujjar caste is related to the Chechens and the Georgians, and argue that Georgia was traditionally called "Gujaristan" (actually Gorjestan). The state of Gujarat in Western India, gets its name from the Gujjars or Gujjars who migrated and settled from Central Asia. Some of them also claim that Germans are Gujjars. Nevertheless, there is no evidence for such claims. The word "Georgia" derived from the Arabic and Persian word Gurj, and not Gujjar or Gurjar.

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As said by many historinans (alomost all), It is claimed that Gujjars originated in Central Asia, came into India via Afghanistan and founded an empire in Rajasthan until beaten by the Muhammadans. They then settled in Gujarat, and this provides one explanation of the name, but this is contested. They are first referred to in the 7th century as warriors, who later migrated to the mountains for pasture for the animals. Their language is called Gujjari, close to Pahari and Urdu. The census of India 1941 sates: Historians seem to be satisfied that the communities called "Gujjars" were founded in the region near Mount Abu in Rajasthan, around 6th century AD. onwards. It is believed that these and other sections of the race were the ancestors of those now known as Gujjars in this state. The "Gujjars" were Hindus at the time they are first noticed in India. They had founded an empire of their own at the time of Harsha of Thaneswar (606-647) around 640 AD. It seems that the Gujjars successfully resisted the Arab invasion from the north early in the eighth century AD. It is alleged that around 750 AD. the Chapa dynasty of the Gujjars which had been in power for around 200 years, was displaced by the Pratiharas who seem to have carried on until around 1000 AD., when their power was broken by the coming of Mahmud of Ghazni.

Nothing much appears to be known of the Gujjars in the Punjab till 980 AD. When Raja Shankervarman of Kashmir is said to have invaded Gujarat, the Gujjar Empire was governed over by one Lakhandev. A area known as Takka, situated in the region now known as the Punjab was ceded by Shankervarman. It is reasonable to presume that Gujjar communities had extended to the Punjab and it is probable that such places as Gujarat, Gujrat, Gujranwala and Gujjar Khan and Gurdaspur, where Gujjar families are still found derived their names from this fact. The Gujjar Empire ceased to exist by the time of Akbar when their nation was annexed. By this time a number of Gujjars, had embraced Muhammadism and from now onwards the connection of the northern sections with their Hindu ancestors becomes less and less. The migration of a part of the race to the territories now known as Jammu and Kashmir is attributed to the outbreak of a serious famine in the area inhabited by the race, now known as Rajputana, Gujarat and Kathiawar. The exact period has not been fixed but it is known as the Satahsiya famine. It is stated that some part of the migrating races moved to the Punjab whilst others moved further north to the regions now known as Kaghan, Swat, Hazara, Kashmir and Gilgit.

In the vast nation of sub-continental dimension, which had been familiar as Aryavarat, regional provincial and religious fervour influence

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variously to shape customs, manners, behaviour and political ideologies. As per a saying a bride married to family living at distant places as far as 50 miles, while taking leave of her parents address plaintively with tears rolling down from their eyes to asks her father why she has been given in marriage to a family at a far off place, and how she could be able to maintain and uphold common traditions of the same ancestry, spread from Hindukush to Arakan. It is, nevertheless, remarkably striking to note that the Gujjars all over the sub-continent claim to be natives of the land since time immemorial. Learned amongst them also claim with confidence that they are Kshtriyas by ancestry, without having any traces of tradition of so called foreign ancestry.

The Jhalwan Gujjars speak both Balochi and Sindhi languages and claim to be natives of these regions without having ancestry of any foreign element in so far as their ethnic traditions are concerned. In the region the Zamindars (landlords) are called Baloch. The other Pakistani Blauch and adjoining Irani Bluches are of one ancestry but against this we hail from separate Gujjar community. As per one tradition they have come from Delhi to this area and speak Sindhi language. In Markan, near border of Iran, the Gujjars are Ziki by faith and claim to have come from Mewar during the time of Akbar, the elderly Gujjars added.

In the North-Western Frontier Province, the Gujjars are no less in number than the Pathans. Every Gujjar remembers his gotra (family name or sub-caste). Gujjars of almost all gotras are found here. Their pronunciation is quite the same as in other parts of the sub-Continent. The language, they speak amongst themselves, is Hindi. In Peshawar proper, this language is called Hindky. It is spoken side by side with Pashto. In Kashmir the Gujjars speak the same language. Here it is called Gujjari having the difference that Gojari in Hindi spoken in the tone of Mewari or Brij Bhasha in which oftenly "a" is changed into "o" and Hindky is Hindi inter-loaded with Punjabi words.

In Hazara district of the Frontier Province, it is noticeable that Jats and Ahirs are included amongst the Gujjars. They marry together, speak the same language and claim their ancestory from the common Indian ancestry, the Kashatriyas.

In district Gujrat (West Punjab), there are forty villages of Khatana Gujjars are heirs of Jaipal who fought against Mahmud of Ghazni, but the peathingy hypothesis could not be solved by them. Gujjars firmly claimed that they were descendents of Jaipal's family and revealed that (Peathingy) was their royal insignia. To the people of mountainous area from Kashmir

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It is to be seen during to the period of foreing Muslim Rule. Direct control was difficult over Gujjar Desa being a vast desert. So to suppress Kshatriyas it was handed over (in the early years of the Fouteenth Century AD.) to those natives who cooperated with the foreigners. These native Jagiradars called Rajput found the new cities, Bikaner, Jaisalmer, Jaipur, Jodhpur, Kota, Bundi etc during Musilim Rule in India. The forign Muslims wrote histry books using the word Rajput for the ancient Rulers of India, surely to degrade the Kshatriyas, elevated to high position, during Mughal period in the Seventreenth and Enghteenth Century AD. the Rajputs got prepared their pedegree trees connecting them with ancient royal houses of Sialkot, Ajmer, Bhatinda, Delhi, Multan, Kannauj, Khera, Ujjain, Bhilmal, Baroach and Anahilwara.

Such was the state of affairs in the nation when the Britishers (East India Company) founded an empire by fighting, negotiations or conspiracies. They never declared holy war. Genghiz Khan can repent and can have pity on the defeated, but a holy warrior cannot do, because he is blessed more and more by God on his most brutal and heinous exploits, infllicted on the defeated.

As such the Britishers did not dismantle the worship places of any relilgion, men were not made slaves and the women were respected. The local old books were searched out and were translated into English. The Britishers were men of larning and loved the learned.

In 1805 AD. Colonel James Todd was appointed as Surveyor General in Gujjar Desa (present Rajasthan). There he took great interest in Archaeology. The Sanskrit inscriptions since sixth Century AD. on ancient palaces, forts. Temple and baolies revealed that those buildings had been built by the Gujjars and not by the Rajputs as had been propagated by the foreign Muslims in India and the Rajputs as well, to such an extent that every Indian Ruler of the past and the present was being called Rajput all over the Sub Continent, it puzzled Colonel Todd. As mentioned above, the poverty and illiteracy prevailed in the Indian Society so there was no local History book. Some famillies of the ancient past are common amongst the Gujjars, Jats, Ahirs and the Rajputs. How to adjust in history the Rajputs, who then held the highest position in political fields amongst the Hindus? Perchance he got a book Prithvi Raj Raso written by a Bard Chand Bardai in 15th or 16th Century AD having a story stating that the Parmar, Solanki, Pratihar and Chohan were born of a fire pit at Mount Abu. Haphazardly, it was supposed. There is no mention of Gujjars before sixth century in therefore, the Gujjars came with the Hunas, Scythians

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Rajputs. Therefore, the Rajputs have no concern with Agni Kul legend. It is noteworthy that there is not at all the word Rajput found anywhere in the book Prithvi Raj Raso in which the legend is recorded.

Hun is no doubt as sub-caste of the Gujjar caste. The Gujjar caste consists of hundreds of gotras (sub-caste). Hun no doubt governed some small principalities whereas the Gujjars founded empires, of them four are famous to history and the Huns were their subordinate rulers, then how the Hun can be called the master of the Gujjars and Ahirs. Hun is a Sanskrit word denoting a person who does not listen to the opinion or advice of the others but acts upon his own wishes. Hun Mat a proverb is still in use implying thereby the wisdom of an unruly. Hun clan is mentioned in the Mahabharat, Puranas, in history of Guptas of Patna, and Palas of Bengal.

In the time of Gujjar Mihir Bhoj, Hun's principality was that now called Mianwall district on the eastern bank of River Indus. In the book Mahabharats approximately 200 Kshatriyan races are mentioned in the Sub-Continent, of whom Chib, Hun, Dard, Shina (China or Channa) Dakh, Pakhtu and Kombed are described in the regions, south of Palmir and Oxus River. Kombel were in the West near the border of Iran who migrated inside the nation in 10th century AD., but all the other clans under same name are living in those regions until today. The Huns in Hunza have lost their identity and are called Ismailies or Aghan Khani a sect of Shia Muslims. The Husns in other parts are a part and parcel of Indian society from ancient time to this day. Once one educated Nawarai Hun (in Gujrat Kathiawar) went to the house of Muslim saint namely Jahanyan Jahan

Georgia was called Gurjistan by the Persians. It is merely a coincidence with the word Gurjar so is Khazer with Gujjar. The words Gurjar and Gujjar are the same.

Gujjar is Prakrit form of the Sanskrit word Gurjar. Such as Brahman, Bahman, Krishan = Kishan, Rajputra = Rajput etc., but Gurjistan and Khazer are two separate words, it is merely a tampering to connect these words with Gurjar of Gujjar.

An Arab historian Ibn Khardadbah in his history book Al-Masalik-w-Al-Mamalik states: The tititle of the kings of Turkj, Tibet and Khazer is Khaqan. They are all the descendents of Faridum. He further states in Hind, Balhara is the greatest of all kings, there are also, other kings such as, Chap, Tank, Juzae, Jaba, Brahma, Kamrup. He again writes Draham (coin) of Malikul- Juzer is Tatri.

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Balhabra is Valbhi Eai, Juzar is Gujjar (In Arabic there is no G and P) Jaba is Chap, Kamrup is modern Assam. If read thoroughly the above statement pertains to seventh Century AD. It is clear that Khazer and Gujjar were quite different races.

In Bible (Old Testament) the nation, adjacent to Iran in the east, is Kush. It shows that modern Afghanistan was called Kush in the time of Bible. Afterwords, the whole valley of Sindh was called Hind by Persians. Persian language is Prakrit or a branch of Sanskrit. Alphabet's is changed into in Persian such as Sapt = Haft (seven), Saptah = Hafth (week) Sahsar =Hazar (thousand), Sind = Hind, Dash =Dah Ten. Sam Karya =Hamkar (man of the same profession).

The name Hind was applied to the whole land to the east of Sind Valley. The Arabs called the people of Hind, Ahl-ul-Hindu but the Persians particularly Central Asians called its habitants Hindu. So they called Kush by the name of Hindu Kush. Hindu Kush is called by the same name until today. The Kushan were Hindu who reached Patliputra under their leader Kanishk. It is strange in history when a Hindu of Peshawar which is inside Aryavarta conquers Patna he is supposed to be foreigner but when Chandra Gupta a Hindu of Patna conquers Peshawar, he is not foreigner. It must take into view that Peshawar was as inside Aryavarta in the West as Patna was inside Aryavarta in the East. Kanishk is a Hindu name. His father was Vijhisk.

Their ancestor Kidphysis is a wrong imagination of the Europeans. It is also said that Kaniskh wore heavy cloth and boots. Yes, in snowy valleys of Kailash and Hindu Kush, a Patna Dhoti (loin) cannot be worn The Kushan, sub-caste of the Gujjars, was a native family at Peshawar, that is why Kanishk spared Subahu Nagar, the Ruler of Patna. The family was called Devaputra, the Aryan.

Gujranwala was a new settlement coming into existence in the 18th Century AD. but Gujrat Mardan and Gujrat Chenab are ancient names of the territory. The Gurjar (Gujjar) and Gurjjaratra (Gujrat) are pure Sanskrit names. If the Gujjars coming from the foreign lands established these cities with Sanskrit names, where had they been taught Sanskrit language.

In Urdu, Hindi and English the word Gurjar or Gujjar is in use but in all the ancient records upto 1300 AD. It is Gurjar, its Prakrit is Gujjar which is generally spoken by the people. A group of Kshatriyas in ancient times destroyed the enemies of the nation, the invaders on the western border, so the people entitled them as Gujjars. There are examples in history, when a Kshatriya of that Area rose to highest power and adopted

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the title Gujjar, Gujjarasver, Gujjar Nath, Gujjar Senani, Gujjarendra and Gujjar Path. The Gujjars were not only the conquerers, victorious and rulers but were the best administrators and lovers of sciences in the whole world at that time.

The Rashtra Kuts of Deccan were the adversaries of the Gujjars. In an inscription Govind III the Rashtra Kut states my grand father defeated the Gujjars who were the highest ranking amongst the Kshatriyas.

There is ample contemporary evidences to show that the people had the knowledge about the Gujjars being Kshatriyas of the ancient highly reputed families ie Yadu, Raghu, Iksvaku, Paru etc, Hieun Sang the Chinese traveller is considered an honest writer. He himself was a Buddhist and king of Sind at that time was a Buddhist but Hieun Tsang honestly wrote him a Sudra by ancestry. He states, the Gujjar rulers of Bhinmal, Valbhipur, Baroach, and Vatapi were Kshatriyas by ancestry.

It is also wrong to say that the Gujjars were against Buddhist History scholars. In 7th Century AD., the Gujjar empire of Bhinmal was the second biggest empire in the Sub-Continent. Its Ruler was Buddhist. The ruler of Valbhipur was also Buddhist as per statement of the Chinese traveller. Moreover, in the middle of 12th Century AD. the Chaun of Naddul had adopted Jainism.

In some Puranas a Kshatriya group has been described by the name of Gushavar (master of the enemy). Prakrit form of this word is Gurshar as Ishar = Isar, Sanskrit with Prakrit is a vast language, so the people change the sound of a pesonal name or caste name as per deeds or misdeeds of the person, when the Gurshar repulsed or defeated the invaders in most ancient times, the people changed the word Gurshar with a strong sense into Gujjar (destroyer of the enemy) oftenly S or Sh are changed into J. As far as the word Gujjar goes in its present form, it is found in Panch Tantra. It was translated into Pehalvi by Borozoya, the Minister of Khust I, in 4th century AD. An English author of the book stories told that world over described Panch Tantra was written in 200 BC. Almasoodi writes that the book was written in the time of first successor of Poras who fought against Alexander. Almasoodi takes the book upto 300 BC. In this old book, there is a mention of Gujjar Desa. Date of Gujjar Desa prior to Panch Tantra and date of Gujjars prior to Gujjar Desa lead us many centuries before Christ.

Gujjar Desa was a desert where camels were in abundance, so it consisted of west Punjab (now in Pakistan) and west Rajasthan. West Punjab was also a desert before the canal system was intoduced.

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There is a stone inscription of 150 AD. of Rudra Dama on a rock in Girnar Hills in Sorashtra. It reads that Rudra Dama defeated Yaudheyas who has adopted the title of Vir amongst the Kshatriyas. In all the lists of 36 royal families Gujjar with Vir title is mentioned. Sau Vir. Thus it is evident that around this time i.e. 1st century AD. Vir title had been a custom amongst the rulers of Gujjar Desa.

In 3rd and 4th century AD. the Chap famiuly had begun to rule at Baroach. Their history has come to light in full in 6th century AD. Gujjar Empire with its capital Bhimal was the second biggest Empire in the sub-continent. The Kingdoms of Chalukya in Deccan, parmars of Ujjain and the other Kingdoms of the Gujjars upto 1300 AD. have come to light with full details. The Gujjar Desa later on expended upto Peshawar in the north, Baroach in the south and the Kanauj to the East. The details may be seen in history books.

There are many causes of down fall of the Gujjars. One of them is lack of national unity. The Gujjars and the whole Hindu society as well, were so jealous that they were happy to see the fall of each other, even at their own cost, at the hands of the foreigners, some examples are as follows:

It is an after thought story invented by foreign Muslim historioans that Jaipal was assisted by all Indian princes. As a matter of fact, neither a single prince understood the aspect of the postilence which befell on Jaipal and his son Anand Pal, no prince came forward for assistance of this Shahi dynasty.

Ghaznavite governed north of Sutlej from Lahore to Kabul for approximately 150 years, but the Gujjar rulers never thought of liberating that territory from the foreigners. The local people from the area were pouring in the adjoinig Hindu States but nobody paid any attention. The people of Ghor in Afghanistan threw the yoke of the Turks (Ghaznative) dug the graves of Subuktgin's descendents and by putting on a heap of woods burned to ashes the dead bodies and bones.

In 1178 AD. Mohammad Ghori by crossing the river Sutlej entered Chauhans Empire. The informers informed Ajmer that Ghoris were marching on Anahilwara, The Chauhans were happy to see their adversaries, the Solankis of Anahilwara, in trouble, so they did not check the advance of Ghoris. Ghoris were defeated and crossed again the Chauhans territory without any harm, in 1189 Bhillam Yadva of Devagari (Deccan) attacked Anahilwara which was narrowly saved, so Bhillam was boastifully called cloud to the Gujjar swans.

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In 1192 AD. Prithvi Raj Chauhan was defeated and killed by Ghoris. When the news reched Kanauj its ruler jai Chand Gahdwa was pleased and ordered for celebrations in the capital (later he himself was killed by the national enemies).Ghoris further marched on Anahilwara and looted the whole nation. After their return, Singjian grandson of Bhillam Yadav, the ruler of Devagiri (Deccan) invaded Gujrat but was replused. After the death of Bhim Solank. Vaghelas, a branch of Solanki became the rulers of Gujrat (Kathiawar).

Maharana Karna Vaghela governed Gujrat 1296 to 1304 one of his Ministers was Madho Brahman. The Minister's brother died leaving a widow Deval Devi and a minor daughter. Karna enamoured by the beauty pf the widow fell in love with her and kept her in his palace. Madho was enraged and avowed. I will not drink water, nor will take food unless and till I take Turks to Gujrat. So he went to Delhi and Khilji forces invaded Gujrat. Karna faced the foreigners with huge army gallantly, but was defeated.

When the news reached Anahilwara the queens and all the ladies of the town sat on pyre but Karna fled with Deval Devi to Baklana. Sultan's army levelled Anahilwara to the ground forever, even its remains are not to be seen today. The whole nation was plundered. With a heavy loot the invading army returned to Delhi. Gujrat became a province of Delhi Sultanate.

The spies informed the whereabouts of Kanran to the Sultan who again despatched an army. The army stealthily surrounded Baklan. Deval Devi with her daughter was caught and taken to the Harem of the Sultan. What happended to Karna is not known. The tragedy did not end. Jag Mal joined Akber's army against his own brother Rana Partap. The Sikh rulers in the south of Upper Sutlej preferred subordination of the Britishers to the alliance of Sikh Maharaja Ranjit Singh.

As per some historical accounts, the empire with capital at Bhinmal (or Srimal) was founded by the Gujjars. A minor empire of Bharuch was the offshoot of this Empire. In 640-41 AD, the Chinese traveller Xuanzang (Hieun Tsang) described the kingdoms of Su-la-cha (identified with Saurashtra) and Kiu-che-lo (identified with Gujjar) in his writings. He stated that the Gujjars governed a rich and populous empire with capital at Bhinmal (Pilo-mo-lo). As per his expositor, M. Vivien de St. Martin, Su-la-cha represents the modern Gujarat, and Kiu-che-lo (Gurjjara), "the nation of the Gujjars", represents the area between between Anhilwara and the Indus River, i.e. Sindh area.

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Vincent Smith believed that the Pratihara dynasty, which governed a large empire in northern India from the 6th to the 11th centuries, and has been mentioned as "Gujjar-Pratiharas" in an inscription, was certainly of Gujjar ancestry. Smith also stated that there is possibility of other Agnikula Rajput clans being of same ancestry. Dr. K. Jamanadas also states that the Pratihara clan of Rajputs descended from the Gujjars, and this "raises a strong presumption that the other Rajput clans also are the descendents from the Gujjars or the allied foreign immigrants". D. B. Bhandarkar also believed that Pratiharas were a clan of Gujjars. In his book The Glory that was Gujardesh (1943), Gurjar writer K. M. Munshi stated that the Pratiharas, the Paramaras and the Solankis were imperial Gujjars.

Nevertheless, some other historians believe that although some sections of the Pratiharas (e.g., the one to which Mathanadeva belonged) were Gujjars by caste, the imperial Pratiharas of Kannauj were not Gujjars and there was no Gujjar empire in Northern India. H. A. Rose and Denzil Ibbetson stated that there is no conclusive proof that the Agnikula Rajput clans are of Gujjar ancestry; they believed that there is possibility of the indigenous races adopting Gujjar names, when their founders were enfiefed by Gujjar rulers.

Over the years, the Gujjars were assimilated chiefly into the sects of Kshatriya varna, although some Gujjar groups (such as Gaur Gujjars of central India) are classified as Brahmins. During the Muslim conquest in the Indian subcontinent, many of the Gujjar Hindus converted to Islam.

British Rule: In the eighteenth century, several Gujjar chieftains and small kings were in power. During the reign of Rohilla Nawab Najib-ul-Daula, Dargahi Singh, the Gujjar chieftain of Dadri possessed 133 villages at a fixed revenue of Rs. 29,000. A fort at Parlchhatgarh in Meerut District, also known as Qila Parikishatgarh, is ascribed to a Gujjar Raja Nain Singh. As per a legend, the fort was built by Parikshita and restored by Nain Singh in the eighteenth century. The fort was dismantled in 1857, to be used as a police station.

The Imperial Gazetteer of India states that all through the Indian Rebellion of 1857, the Gujjars and Musalman (Muslim) Rajputs proved the "most irreconcilable enemies" of the British in the Bulandshahr region. A band of rebellious Gujjars ransacked Bulandshahr after a revolt by the 9th Native Infantry on May 21, 1857. The British officers initially left for Meerut but later sent a small force to retake the city. The British forces were able to retake the city with the help of Dehra Gorkhas, but the

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Gujjars rose again after the Gorkhas marched off to assist General Wilson's column in another region. Under the leadership of Walidad Khan of Malagarh, the British garrison was driven out the district. Walidad Khan held Bulandshahr from July to September, till he was expelled after an engagement with Colonel Greathed's flying column. On October 4, the Bulandshahr District was regularly occupied by the British Colonel Farquhar and measures of repression were adopted against the armed Gujjars.

During the revolt of 1857, the Muslim Gujjars in the villages of the Ludhiana District showed dissent to the British authorities. The British interests in Gangoh town of Saharanpur District were threatened by the rebel Gujjars under the self-styled Raja Fathua. These Gujjars rebels were beaten by the British forces under H. D. Robertson and Lieutenant Boisragon, in June 1857. The Gujjars of Chundrowli rose against the British, under the leadership of Damar Ram. The Gujjars of Shunkuri village, numbering around three thousand, joined the rebel sepoys. As per British records, the Gujjars plundered gunpowder and ammunition from the British and their allies. In Delhi, the Metcalfe House was sacked by the Gujjar villagers from whom the land was taken to erect the building. The British records claim that the Gujjars carried out several robberies. Twenty Gujjars were reported to have been beheaded by Rao Tula Ram for committing dacoities in July 1857. In September 1857, the British were able to enliist the support of many Jats and Gujjars at Meerut.

The British classified the Gujjars (and around 150 other Indian communities) as "criminal race" through the Criminal Tribes Act, 1871 (later repealed by the Government of independent India.

People & Culture

Majority of Gujjars are at present spread over north-western parts of India, extending from Indus to Ganges and from the hills of Hazarah to Gujrat. Bengal too had once remained the centre of Gujjars but they are now converted into other sects. The regions on the banks of Ganges and Jamna rivers, and district of Sharanpur, which was at one time known as Gujrat, is dominant with Gujjars. On the east of Bundel Khand region in the mini State of Simther and the northern district of Gwallior, which is even now known as Gujjargadh, Gujjars are settle in large numbers. The State of Rampur in U.P and Bundel Khand too have abundance of Gujjars who belong to both the faiths the Hindus and the Muslims. In Rampur U.P a very big Mohalla, Gujjar Tola is domiciled by the Gujjars.

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Small Groups of Gujjars are also sprinkled and spread out on a wide region of eastern Rajputana. The Gujjars, nevertheless, constitute a majority population in western States and Gujrat. On the south of Delhi the kings came from Rewadi Gujjars. In south of Punjab, Gujjar population is quite small. Nevertheless, on the northern side their number is large enough inasmuch as several districts are familiar with Gujjar names such as Gujaranwalla in Rachna Duab (tract of land between two rivers), Chahaj Duab in Gujrat, Gujjar Khan in Daab of Sindh Sagar. In the district of Jhelum, regions Hussan Ibdal and even Hazara they are dominantly inhabited by Gujjar.

From Peshawar to Swat Benaer, Gujjars are found coherently or incoherently settled. Hazara as per Aee-n-Akbari is known as Hazara Gujjar. Besides Gujjars are settled in mountain tracts of Hazara district Kashmir and thingych. They are also found in good numbers in Chitral valley, Sheshi Koh, and Pushgal. Gujrat and Kathiawar too have remained the centre of Gujjars from ancient times although they have now changed their sects.

Gujjars are settled far and wide alongwith the sea-shores somuchso the seashore from Beirut to Mahazi had been halting place of Chechi clan of Gujjars. This clan has now mingled with other clans. Many groups of Gujjars exist in the valley of Sheshi Koh and Shigal. In the State of Abna and Chitral too Gujjars are found. Kashmir and Gwallior is the abode of Gujjars. They are also found in the vicnity of Taxla near Tairi Shahan and around. Gujjar constitute a dominant race there.

Gujjars are conspicuous by their large number in the Sindh Parganas of Chilas and Pilas and on the western side of river. The southern part of Hindukush is known by the name of Kujal due to Gujjar settlements in large numbers in the region. A big segment of Gujjar migrants had gone and settled in Bengal too. Undoubtedly this fact with the name of Gorran refreshes the memory.

In the Central Asia, Khuwarzim, Azar Baijan are their native home. Gujjar Khasi is situated on the roadside of Sestaan, while as Gurjaristan is a place of historic significance dating back ten thousand years. In the bygone days they were settled in Kabul at a village known as Gurjani. In other countries where Gujjars are settled include Russia, China, Turkistan, Iran, Tibet, Egypt etc. Sea of Khazzar is still remembered with the Gujjar name Khazzar. From the census reports precise and elaborate details about their number etc of Gujjars could be ascertained.

Any race while migrating to other places for accomplishing certain objectives or invades some other nation, a chunk of its population continues

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- Ghaakla
- Ghabela
- Gharwaal
- Ghorey
- Ghorsi
- Gogi
- Gola
- Goop
- Goras
- Gori
- Gurs
- Gus
- Hakla
- Hakum
- Handu-Aane
- Harsana
- harthala
- hathwal
- Hun
- Jabarhera
- Jagal
- Kulyana
- Kundwana
- Laadhi
- Ligree
- Lohia
- Lohmod
- Lomwar
- Lumbar
- Maal
- Mahrane
- Maitrak
- Malik
- Mawai
- Meed
- Mehar
- Miyana
- Mothsar
- Nalia
- Nekadi
- Nitad
- Nooniara
- oheelu
- Padana
- Pamad
- Patel
- Rana
- Ratala
- Rawal
- Rawat
- Sahi

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- Charr
- Chaudhary
- Chaudhri
- Chechi
- Chhawari
- Chhokar
- Chohan
- Chouhan
- Dahima
- Dargas
- Dedha
- Dedhar
- Dhaliya
- Dharandia
- Jangal
- Jangee
- Jat
- Jatu
- Jindar
- Kahrana
- Kalas
- Kangas
- Kanwar
- Kapasi
- Karahna
- Kasana
- Kasana
- Kataria
- Sangu
- Saradhana
- Shukkal
- Siroh
- Sisodia
- Solanki
- Tanvar
- Tanwar
- Tomar
- Vihun
- Virana
- Vokkan
- Warraich

Demographics

Gujjars are chiefly concentrated in the Indo-Gangetic plains, the Himalayan area, and eastern parts of Afghanistan, although the Gujjar diaspora is found in other places as well. A majority of Gujjars follow Hinduism and Islam, though small Gujjar communities following other religions exist.

In India, Gujjar populations are found chiefly in Delhi, Jammu and Kashmir, Himachal Pradesh, Punjab, western Uttar Pradesh, Haryana, northern Madhya Pradesh, Uttarakhand, Rajasthan, Gujarat and Maharashtra. The semi-nomadic Gujjar groups are found in the states of Jammu and Kashmir, Himachal Pradesh, and north-western Uttar Pradesh. The name for the state of Gujarat has derived from "Gurjar."

In Pakistan. Gujjars have given their names to several places in Pakistan, including Gujranwala, Gujjar Nallah, Gujjar Khan, Gojra and Gujrat. Stephen M. Lyon of University of Kent has written about what he calls "Gujarism", the act of Gujjars seeking out other Gujjars to form connections, and consolidate ties with them, based strictly on clan affiliation. The Gujjars have migrated and settled in many urban regions of Pakistan. Islamabad, Lahore and Karachi has now large Gujjar population.

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Majorcountries having Gujjar populations are:

Area	Population
India	6,66,0000
Pakistan	2,299,000

Source: Joshua Projects, 2008

Martial Traditions

There is no denying the fact that this community has a history of a pastoral community and they have distinct culture and existence. On this ground they are treated by some scholars among the old communities of India.

This community is a brave community with an irresistible desire to excel in all fields. They are generally strong and larger in physique compared to others. They have a very good self esteem and are generally proud of their culture and community. This community has given India some of the grand leaders like King Mihir Bhoj, Sardar Vallabh Bhai Patel, Vijay Singh Pathik, and a recent Congress leader Rajesh Pilot (from Rajasthan).

If we think about this community as per the Varna System of the Hindus, one can classify them as Kshatriya or the Warrior class. All the three variations of Gujjars (Gujjar, Gurjar, and Gujar) traditionally fall in this category. They formerly governed Gujjar-Pratihara empire which included much of the Northern India during eighth and the ninth centuries.

Gujjars are not limited to India. They also live in other parts of the globe like Afghanistan, Iran, Ukraine and Pakistan. They are represented in the fields like agriculture, urban professions, civil services and officer classes. There is no supporting data as to whether they are well represented or lagging behind.

In India their population is approximately 3.3 crores. Uttar Pradesh, Rajasthan, Gujrat, Madhya Pradesh, Haryana, Karnataka, Jammu and Kashmir, Delhi, and Orissa have Gujjar population, nevertheless, majority of their population reside in UP, Rajasthan, and Gujrat. In India, only Gujjars of Jammu and Kashmir are Muslims. The rest of the community are (nearly all) Hindus. Some Gujjars are also Sikhs.

Despite this fact, all Gujjars speak their mother tongue "Gujjari, also spelled Gurjuri, Gojuri, and Gojiri" regardless of their religion and area. There are approximately 500 subcastes or gotras within the Gujjars,

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